

IMPLEMENTATION OF THE GAYO CULTURAL VALUES SYSTEM AS SCHOOL CULTURE

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ABSTRACT: This research aims to describe the implementation of the Gayo cultural values system as school culture at Kuta Panang 10 Public Elementary School. This type of research is qualitative research. Research informants are key informants. The informants were the deputy principal, teachers and students of Kuta Panang 10 Public Elementary School. Data collection techniques include observation, interviews and documentation. Data analysis techniques use data reduction, data display, and drawing conclusions. The results of the research show that the Kuta Panang 10 public elementary school has well implemented the Gayo cultural value system as a school culture which consists of; orderly, loyal (*setie*), affection (*semayang-gemasih*), hard work (*mutentu*), trustworthy, deliberative (*genap mupakat*), mutually helpful (*alang tulung*) and competitive (*bersikekemelen*).

Keywords; Implementation, School culture, Quality

1. INTRODUCTION

In the National Education System Law, it is stated that education is a conscious and planned effort to create a planned and learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and the necessary skills. himself, society, nation and state. Apart from that, education is an effort to shape students' character through learning and the learning process. The education carried out can shape the personality and character of students to be better and have value in their lives.

Education is the entire process by which a person develops abilities, attitudes and behavior that are valuable in social life. In the school environment, tolerance is one of the important and fundamental pillars to be developed. Schools are a form of social system which consists of components of the school community with various economic backgrounds, environments, families, races, habits, religions and even different desires, ideals and interests. With these differences, it is not impossible that in schools there will be clashes of interest which also lead to conflicts of interest, and therefore there needs to be deliberate and continuous efforts directed at developing tolerance and togetherness. The main task of schools is to help students discover, develop and build abilities that will make

them effectively able to fulfill their individual and social tasks now and in the future. Apart from that, the formation of an attitude of tolerance can also be done through a habituation process which is often carried out in the school environment and provides a moral message, a reflection of what has been taught.

Talking about education at this time cannot be separated from character education, because the formation of students' character with morals is starting to become the goal of education. The results of research conducted by [1] stated that there was a decline in moral and polite behavior in elementary school students. Meanwhile, according to [2], the problems that occur in moral life in schools include; a) weak habituation elements in moral education, b) lack of support for modeling elements in moral life, c) weak discussion of moral conflicts at school, d) students do not understand regional culture.

Seeing the problems above, an effort is needed by the school to overcome these moral problems. Overcoming moral degradation can be done by developing the potential for emotional intelligence and instilling character education in families, schools and communities as early as possible. This is important because if there is no habituation as early as possible, it will be very difficult to develop emotional intelligence and instill positive character when it comes to life. grow up. Meanwhile [3]

explains that overcoming student moral degradation can be done by providing direct guidance to students. collaborate with the teacher council and student guardians in instilling religious moral values, providing religious understanding and moral cultivation, and educating students to be filial to their parents.

Kuta Panang 10 State Elementary School is one of the schools in Central Aceh Regency that implements the Gayo cultural value system as school culture, however based on observations in the field various problems can be seen such as; students are late for school, lack of student order at school, bullying, lack of active participation in activities carried out by the school. According to [4], school culture is the main capital in improving school quality. One effort that can be made to shape student character is through school culture. According to [5], [6] explains that schools have their own culture which consists of a set of rituals, habits and morals that are related to shaping the behavior of school residents.

One form of school culture developed at Kuta Panang State Elementary School 10 is the Gayo cultural value system. The cultural value system functions as a moral and action reference, and is used to maintain the existence of the school. The cultural system summarizes a set of knowledge that includes views of life, beliefs, values, norms, regulations, laws that the school has through the learning process which is then referred to to regulate, assess and interpret objects and events in various aspects of society's life. According to [7], the Gayo cultural value system reflects the ideal concept of character which is expected to shape and color the action patterns of Gayo society. In other words, the cultural value system reflects an ideal profile that is expected to be an important foundation in the formation of people who are respected in social relationships.

The Gayo cultural value system is the actualization of morality, the manifestation of which is an important part in maintaining self-esteem. The Gayo cultural value system is divided into main values and supporting values [8]. The main value in Gayo culture is called mukemel (self-esteem), and to achieve that self-esteem, a person must apply or refer to a number of other supporting values or values. These supporting values are orderly (*tertip*), loyal (*setie*), affection (*semayang*–

gemasih), hard work (*mutentu*), trustworthiness, deliberation (*genap mufakat*), mutual help (*alang tulung*) and competitiveness (*bersikekemelen*). To realize these values in achieving self-esteem, they must compete. And competition itself is a cultural value, namely a competitive or sustainable value which is the driving value.

The quality of a school can be seen from the culture that is alive and developed by the school community. School culture is a set of values that underlie behavior, traditions, daily habits and symbols practiced by school principals, teachers, administrative officers, students and the community around the school. Values in school culture include: life habits, ethics, honesty, compassion, love of learning, responsibility, respect for laws and regulations, respect for others, love of work, like to save, like to work hard, be punctual. The stages of developing a school culture model include: values, technical level development, social level development, school culture development among students, and school culture evaluation.

Developing a strong, conducive and responsible school culture brings benefits including; guarantee better quality of work, open all communication networks of all types and levels, both vertical and horizontal communication, be more open and transparent, create togetherness and a high sense of belonging, increase solidarity and a sense of family, be able to adapt well to developments in science and technology. The school community has a responsibility to maintain a good and acceptable school culture. The school community plays a role in developing and realizing an effective school culture [9]. Based on the background above, this research aims to describe the implementation of the Gayo Cultural Values system as School Culture at the State Elementary School 10 Kuta Panang, Central Aceh Regency.

2. METHODS

This type of research is qualitative research. The research informants used in this research were key informants. The research informants were the deputy principal, teachers and students of Kuta Panang 10 Elementary School. Data collection techniques include observation, interviews and documentation. Data analysis techniques use data reduction, data display, and drawing conclusions.

3. RESULTS AND DISCUSSION

1. Implementation of a culture of order (*tertip*) as school culture

Orderliness is an attitude and behavior that is orderly, consistent and has a certain systematicity which is a reflection of a disciplined person. An orderly attitude can be manifested in behavior that

is clear, calm, and everything can be followed by tendencies. An orderly attitude can be carried out in everyday life by carrying out tasks and obeying rules or regulations at home, at school and in the community. Thus orderliness is awareness of attitudes and behavior that are ingrained within oneself, in accordance with the rules that apply in a

continuous order that is directed at a predetermined goal or target [10]. Every teacher is responsible for teaching, educating, supervising, guiding students to have good behavior and personality. Teachers must also have strategies in guiding and accustoming children to good behavior, especially in accustoming children to behave in an orderly manner. The strategy used by teachers is by modeling or providing good examples for students, giving rewards to children who behave in a good orderly manner, such as giving praise. Teachers are always role models or examples in getting students to behave in an orderly manner, because basically students always imitate what we do. Assistance must always be given to students to be more focused in doing something.

Habituation is carried out every day at school so that students can easily imitate and get used to carrying out an orderly attitude. The orderly behavior carried out at Kuta Panang State Elementary School 10 is, keeping bags in the place provided, praying before studying, washing hands, eating in an orderly manner, asking permission from the teacher before entering or leaving the classroom, queuing, carrying out community service, get used to taking and returning attendance journals, get used to writing permission books, come to school early, dress neatly and politely, and apply school rules.

Efforts are always made to get used to orderly behavior at Kuta Panang State Elementary School 10 every day so that the formation of children's attitudes and personalities can run optimally. In this case [11] explains the factors that cause someone to obey the rules, including; (1) willingness, namely a clear/visible acceptance that includes the expectation of gifts and some preferred stance in carrying out the rules; (2) identification, namely a form of acceptance of legal regulations not because of intrinsic value, but because people want to maintain their membership in one group; (3) internalization, namely acceptance of individual rules/behavior because they actually get unlimited rewards; ; (4) the interests concerned are guaranteed. These four factors will influence students' culture of orderly living. Besides that, the culture of orderly living is following and obeying applicable regulations, values and laws as an educational tool to influence, change, develop and form attitudes in accordance with the values taught such as: (1) obeying parents and teachers, (2) completing assignments on time, (3) being disciplined in studying, (4) obeying established regulations, and (5) having an attitude that is in accordance with applicable norms [12].

2. Implementation of a culture of hard work (*mutentu*) as school culture

Mutentu mean diligent, hardworking, or carrying out something according to the rules. *Mutentu* is a habit carried out by every individual by carrying out good work in accordance with the rules and direction or according to the rules [7]. According to [13] hard work is a term that covers continuous efforts (never giving up) in completing the work that is assigned to completion. So hard work is the characteristic of someone who does not give up easily, accompanied by a strong will to try to achieve their goals and aspirations. If a person has this character, he tends to try to maximize his potential in completing a task or job. This character appears as a form of strong motivation and clear future orientation. A person usually thinks positively and is not easily broken by obstacles that hinder him. According to [14] hard work is behavior that shows serious effort in overcoming various obstacles in order to complete tasks (study/work) well.

Hard work needs to be instilled and cultivated in students so that they do not easily give up in doing something useful. The implementation of the *mutentu* culture (hard work) at the Kuta Panang State Elementary School 10 has gone well among students, where the majority of students have been able to work hard in several things such as doing assignments well, taking notes on teacher explanations, participating in community service activities, never giving up, appreciate time, be diligent, and do tasks well and on time. Hard work is defined as individual behavior that shows a serious effort in overcoming various obstacles, both obstacles in learning and obstacles in completing various tasks in life as well as possible [15]. Hard work is closely related to a result that will be achieved, so hard work is a process carried out by an individual to achieve a desired result with the best possible effort [16]. Work values are values that determine the quality of an individual's life. Humans who have a high quality of life are people who are persistent in carrying out their work with patience, perseverance and extraordinary hard work [17].

3. Implementation of a culture of deliberation (*genap mufakat*) as school culture

The culture of deliberation (*genap mufakat*) is an activity of deliberation and negotiation to solve problems that results in mutual agreement. Consensus deliberation aims to strengthen family ties. Consensus deliberation is a process of discussing issues together in order to reach a mutual agreement [18]. Consensus deliberation is a value resulting from the cultural roots of the Indonesian nation. Deliberation to reach a consensus is expressly stated in the fourth basic principle of our country, namely Pancasila. The fourth principle of Pancasila emphasizes that the principles of

Indonesian democracy must be implemented through wise deliberation. This is also the basis for decision making in Gayo culture, especially the Kuta Panang 10 Public Elementary School. Implementation of the culture of deliberation (*genap mufakat*) as a school culture at Kuta Panang 10 Public Elementary School is carried out through discussion activities to determine the class leader, deputy head, secretary and treasurer, discussions to determine the class picket schedule, discussions when participating in learning activities.

This is also reinforced by [19] arguing that freedom of opinion is one aspect of deliberation to reach a consensus, deliberation to reach a consensus is carried out by making decisions through mutual agreement, besides that Pancasila and the 1945 Constitution are guidelines as well as the basic basis for implementing the culture of even consensus that is applied at State Elementary School 10 Kuta Panang. As a school that implements a culture of consensus, it is an obligation for all school members to practice the values contained in Pancasila and apply them in real life. Implementing a culture of consensus means the same as carrying out the mandate of Pancasila.

The preservation of the culture of *genap mufakat* at the Kuta Panang 10 Public Elementary School aims to revive the national spirit among students. According to [20] explains that the characteristics of deliberation and consensus are as follows; a) the problem discussed is of mutual interest, b) the discussion must be acceptable with common sense and in accordance with a noble conscience, c) the deliberation process always takes morals into consideration, d) proposals or opinions are easy to understand and make sense, e) the results of decisions are not burdensome citizens or people, f) deliberation to reach consensus prioritizing kinship, togetherness, patience, honesty, giving or receiving input from each other. In connection with the explanation above, the culture of *genap mufakat* implemented by Kuta Panang State Elementary School 10 also always upholds mutual agreements and prioritizes the principle of kinship.

In response to this, the Principal, Deputy Principal, and teachers explained the steps they would take. When deliberations do not reach the point of consensus, this is to take a more intense approach to sit together and look for a joint solution. Implementing a culture of consensus is an example that has various benefits, one of the benefits obtained by students includes; a) as a means of training patience, b) a forum for forming democratic attitudes, c) deepening insight, making more friends, and d) filling free time. As the explanation from [21] describes several benefits of deliberation, including; a) deliberation can solve problems more easily, b) deliberation can strengthen harmony, c) deliberation can strengthen

cooperation, d) deliberation teaches us to respect other people.

The characteristic of Kuta Panang State Elementary School 10 is that it highly upholds the principles of democracy by adopting deliberation (*genap mufakat*) as a school culture that is always preserved in order to maintain the traditions of the Gayo community which is also the implementation of the fourth principle of Pancasila. In accordance with the statement according to [22], People's Principles which are guided by wisdom in deliberation/representation explicitly mention the term democracy, and not democracy. What is meant by "wisdom in deliberation" is deliberation to reach consensus. Democracy does not mean the same thing as liberal democracy which has the principle of deliberation to reach a consensus without being allowed to vote, so that it can give rise to veto rights or minority dictatorship. Deliberation for consensus is a special characteristic of Indonesia. The values in the development of Pancasila, especially the fourth principle, namely; a) recognizing that Indonesian people have the same position and rights, b) implementing collective decisions with full responsibility and good faith, c) making decisions that must be in accordance with the values of truth and justice.

4. Implementation of the culture of mutual help (*alang tulung*) as school culture

Gotong royong means working together to lift something or together to do something [23]. Mutual cooperation is the scope of added value for each individual who actively participates in an object of activity, solving problems, helping people around him who need help. What is meant by active participation is by providing assistance in terms of material, financial, physical energy, mental and spiritual, skills, constructive contributions of thoughts or advice, and even praying to God [23]. The culture of mutual cooperation is an activity of mutual help between a group of people or all members of society to fulfill common needs based on a sense of solidarity and a sense of kinship. Mutual cooperation contains values that can form a nation characterized by these values, including togetherness, kinship and brotherhood, justice, volunteerism, responsibility, mutual help, socialization, the active role of each individual in society, and the existence of unity and unity in life and the community environment [24].

The value of mutual cooperation reflects the appreciation of the spirit of mutual cooperation in solving problems together, establishing communication and friendship, providing assistance to those in need, taking steps to survive in mutual cooperation and asking for help to solve group problems. At Kuta Panang State Elementary School 10, the attitude of mutual cooperation can be

seen in the daily activities and activities of students which are instilled while at school. The value of mutual cooperation includes cooperation, mutual assistance, volunteerism, anti-discrimination and solidarity. The implementation of the habit of mutual cooperation at Kuta Panang State Elementary School 10 shows the school's commitment to teaching the values of cooperation and responsibility to students from an early age. This habit involves students in various mutual cooperation activities, such as cleaning the school environment, keeping the classroom clean, maintaining facilities, and completing group assignments.

The implementation of the culture of mutual cooperation is emphasized in each class with small things such as regularly carrying out class pickets which are controlled by their respective homeroom teachers so that students get used to helping each other in these activities to maintain the cleanliness of their respective classes and their friends. Apart from that, in learning activities, students are required to study in groups where students will become accustomed to helping each other in learning. The practice of mutual cooperation at Kuta Panang State Elementary School 10 reflects the values of Pancasila, such as the principles of belief in one Almighty God, unity and oneness, social justice and democracy. Teaching divine values which emphasizes that every citizen must have a religion. Teaching the values of unity and unity in the state. Teaching social justice values in socializing with friends. Teaching democratic values in expressing opinions.

This habit teaches students to work together regardless of differences in religion or belief, thereby reflecting the values of the principles of God Almighty. Through mutual cooperation, students also learn to work together as one unit, respecting each other's role and contribution in achieving common goals, which reflects the values of unity and integrity in Pancasila. The values of social justice are maintained through equal distribution of responsibilities and working fairly within the school environment. The habit of mutual cooperation also supports democratic values in Pancasila by involving students in decision making and providing equal contributions.

The benefits of getting into the habit of mutual cooperation carried out by students are that students learn to work together, help each other, and appreciate each other's role in achieving common goals. This helps them develop social skills that are important in everyday life. Students can learn how to be responsible individuals. Students develop a sense of responsibility towards the school and the surrounding environment. They learn to keep the school environment clean and tidy and maintain existing facilities. Students who have responsibility

will have a good personality. In this context, students are taught to maintain the cleanliness and tidiness of the school environment. They learn to care for existing facilities, such as keeping the classroom, library and school garden clean. In this way, students not only become consumers of these facilities, but also become part of the maintenance and upkeep efforts.

5. Implementation of a culture of loyalty (*setie*) as school culture

Setie (faithful, committed or firm), refers to an attitude that does not easily give up in fighting for the truth that is believed to be true. This word refers to the attitude found in a person who will not easily give up fighting for the truth. *Setiap murip gemasih papa*, (in this life you need to be loyal to each other, and love [25]). Loyal culture is also related to religious culture, this can be seen from the forms of love in Islam which include: a) ukhuwah (brotherhood), and shilaturrahim. The two of them have a close relationship of ukhuwah (brotherhood) which is more directed towards harmony or equality which includes many things, whether in terms of blood ties or similarities in characteristics and goals. Meanwhile, shilaturrahim is more directed towards connecting affection.

The culture of *setie* is also related to commitment. Commitment is an attitude that reflects the extent to which an individual knows and is attached to his organization. A person is considered committed if he is willing to sacrifice relatively more energy and time than what has been set for him, especially in efforts to improve his work. Based on this, commitment can be interpreted as a person's willingness to do and work more in an effort to improve school processes and services to become even better so that the expected goals are achieved effectively and efficiently [26]. The implementation of the loyal culture at Kuta Panang State Elementary School 10 is carried out by getting students used to visiting sick friends or family who have been hit by a disaster, b) giving alms/infak every Friday, lending pens or books to each other, c) giving food to their friends at school, d) greet his friends at school in a friendly manner, e) work together in cleaning the classroom, f) work together in discussing in class, g) help his friends understand the lesson, h) help a friend who has fallen.

6. Implementation of a culture of love (*semayang gemasih*) as school culture

According to [27] an atmosphere of affection is a vehicle for educational situations to transform students to achieve their educational goals. The relationship between students and educators is a relationship of love. Therefore, educators should be able to build loving relationships with students as individuals and as subjects. If in a class educators

are able to develop individuals as subjects based on an abundance of love and tenderness, then the social relations in the class will be warm, full of togetherness and meaningfulness, mutual understanding and respect. Affection and tenderness are very necessary in the educational process because affection and tenderness means building and maintaining closeness between educators and students.

The function of implementing compassion education for children is; a) creating adolescent individual and social harmony, b) building intrapersonal and interpersonal intelligence in adolescents, c) cultivating emotional intelligence in adolescents, d) building adolescent self-confidence and motivating them to rise from the "mistakes, deviations and crimes that have been made, and towards "good attitude and behavior", d) Helping teenagers cultivate affective intelligence and spiritual intelligence, so that they can make sense of their existence.

Implementation of a culture of love (*semayang gemesih*) at Kuta Panang 10 Public Elementary School includes; a) creating a conducive environment, where the teacher creates a warm and accepting atmosphere by welcoming students with a smile and warmth every day, by involving students in class activities that respect a variety of ideas and opinions, b) greeting friends at school in a friendly manner, working together in cleaning the classroom, sharing food supplies, visiting and collecting money for sick friends, and working together in discussions in class, c) involving parents, where through this involvement, parents can provide consistent support, understanding and guidance for development child. Parents who are actively involved in the child's guidance process can provide much-needed emotional support. Parents can help children face challenges, overcome problems, and build self-confidence. By providing positive encouragement, parents become a strong foundation for the development of their child's character.

Furthermore, Dave Meier stated that affectionate education is an effort to develop students' personalities in all aspects in a way that is fun, encouraging, creates an atmosphere of closeness, and creates meaningful meaning [28]. [29] stated that learning filled with fun things has a positive impact on teenagers, including: First, creating a stress-free learning environment. Second, build good emotions. Third, arouse teenagers' enthusiasm for learning and stabilize it. In substance, what Dave and Collin said have the same definition, namely that they both create an atmosphere that builds a positive mentality in children and teenagers. Apart from that, they do not prioritize violence and coercion against individuals. The featured product is "creating a warm and

communicative atmosphere". Zuhaili believes that full loving education will help eliminate or avoid or cure various forms of adolescent deviation from the outside world, namely from moral deviation, thinking deviation, religious deviation, social and legal deviation, mental deviation and economic deviation [30].

7. Implementation of a competitive culture (*bersikekemelen*) as school culture

Competitive culture has an important influence on improving the quality of educational institutions at Kuta Panang State Elementary School 10, this can be seen from the implementation of programs that are oriented towards increasing non-academic achievement, developing critical thinking, and increasing the quality of graduates. A competitive culture is able to shape character with progressive thought patterns and increase learning motivation so that the programs implemented can become a tool to encourage increased quality of education. Based on the data obtained during observations and interviews, it is known that the efforts of the Kuta Panang 10 Public Elementary School in instilling a competitive culture for students to improve the quality of educational institutions have an impact on individual students through the programs implemented which are able to change student behavior and attitudes as well as improve student academic achievement.

These changes are demonstrated through scheduling daily activities, enthusiasm for learning, punctuality in participating in activities, student orderliness, good manners both linguistically and behaviorally, as well as increased academic and non-academic achievement with the existence of programs to support students' talents and interests. Apart from the teachings and activities programmed, Kuta Panang State Elementary School 10 also has regulations that must be obeyed. Behavior should be implemented towards the target community so that they are able to behave according to the expected target. This method can be achieved through requirements in regulations [31].

Michael Porter stated that a competitive culture will be realized if harmony is found between the competencies that differentiate an organization and the critical factors for achieving success, thus encouraging the achievement of superior achievements. The three main forms of strategy for building Competitive Advantage are Cost Leadership (organizational goals), differentiation (attractiveness of the product being marketed), and focus (limitation of scope [32]. Based on the data obtained in the research, researchers discovered the cultivation of competitive advantage value. at Kuta Panang State Elementary School 10 this is done in four ways, namely making regulations,

implementing habituation patterns, providing motivation and implementing reward punishment. First, through regulations that have been made and must be obeyed by all students as instructions, guidelines, or rules created to regulate every activity in the Kuta Panang 10 Public Elementary School environment, this is in accordance with the opinion [33] which states that regulations are something that has been agreed upon by a group of people or institutions as a form of effort to achieve the goal of making life more orderly, structured and systematic according to the process undertaken [33].

Second, through habituation, which is one of the strategies carried out by the Kuta Panang 10 Public Elementary School in every scheduled activity to form students who are superior, accustomed to positive things and have mature personalities so that they can easily be adjusted to carry out daily life, according to their opinion. [34] Habituation is one way that can be done to familiarize students with thinking, behaving and acting in accordance with the demands of Islamic teachings [34]. Third, instilling values is carried out by providing motivation as a form of stabilizing students in participating in the activity program at the Kuta Panang 10 Public Elementary School in order to achieve the planned indicator achievement targets, thus motivation is part of the needs, this is in accordance with the theory presented by [34] namely that motivation is a hierarchy of basic needs, the more an individual is able to satisfy his relatively higher needs, the more the individual will be able to achieve his qualities, so that his personality will be more mature [35].

According to this theory, it can be indicated that every person should be able to actualize the need to achieve ideal abilities so that they are able to perceive accurately, have high independence, have the ability to give appreciation, and have high creativity. Fourth, giving rewards and applying punishment is one of the implementations of the Operative Conditioning learning method developed by BF Skinner by connecting behavior and consequences using reward or punishment [36]. The four patterns of cultivating a competitive culture are the methods implemented by the Kuta Panang 10 Public Elementary School in instilling a competitive culture in every activity program it carries out. Through the regulations implemented, the existence of habituation patterns, providing motivation and reward-punishment becomes the driving force for the formation of competitive culture values, including discipline, cleanliness, competitiveness, persistence, language, visionary and sportsmanship.

8. Implementation of Amanah culture as school culture

According to [37] trust is defined as a manifestation of traits in accordance with expertise. Trust is based on public trust and standards for members to verify the accuracy achieved. Trust requires members to remain sincere and open to the public's privacy, good response and public honesty must achieve their own benefits. Based on the results of research on the implementation of the culture of trust in the Kuta Panang 10 Public Elementary School, it was found that the results in instilling an attitude of trust in students were as follows; provide understanding, teach to be honest in carrying out the mandate given by others, teach an attitude of high commitment, give advice, help provide role models, collect assignments on time, look after library books well, carry out picketing well, carry out tasks seriously -really, obey the school rules properly. To exemplify a trustworthy attitude for students, an educator first places himself in the habit of behaving in a trustworthy manner in every teaching activity carried out so that students get a figure/example that can be imitated which can then be put into practice by students in real action as a form of students being able to obey. school rules. Exemplifying students' trustworthy attitudes through education based on Islamic religious education in educational institutions, has several formulations in implementing it, so that students will be more adaptive to the existing environment, including; a) The learning process, that instilling the values of trustworthiness in education in students is a necessity, educators instill the values of trustworthiness through real intra-curricular and extra-curricular activities. Furthermore, trust is manifested in the form of behavior in daily learning activities through the example of educators, b) Exemplary, that is, educators' exemplary behavior, manifesting with a sense of love and affection for students to instill the value of trustworthiness is very important. This is shown when educators guide students patiently and diligently. Educators provide equal opportunities for all students to participate in the class. Educators also give equal attention to all students to ensure uniform implementation of an attitude of trust for all students, c) Strengthening, which is a concern in classroom planning, is the placement of students who are used to behaving in a trustworthy manner and students who tend to commit many violations of school rules. In the classroom, students' sitting positions change once a week. Each student will be seated alternately at each flat table and chair position in the classroom so that students can mingle with each other, d) Familiarization in class and outside of class; (a) familiarization in class; Students are accustomed to respecting, loving and mingling with all their friends with direction in the form of continuous habituation from educators. (b) habituation outside the classroom, educators accustom all students to

accept and not discriminate against their friends, this can be seen when students get used to playing together, joking and mingling with their friends during break times. Educators also provide group study assignments at home so that students who are obedient and trustworthy with school rules and those who often violate school rules can mix well even though they are not in the school environment. Meanwhile, there are several activities outside the classroom to familiarize students with displaying the values of a trustworthy attitude in the form of environmentally caring, disciplined, honest, religious and responsible characters, through habituating attitudes and behavior that reflect character values in everyday life. -day.

4. CONCLUSION

Public Elementary School 10 Kuta Panang is one of the elementary schools in Central Aceh. In strengthening the character of students, this school develops school culture by emphasizing the Gayo cultural value system. Kuta Panang 10 public elementary school has well implemented the Gayo

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